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**Divinity.**

EVIDENCES OF THE TRUTH OF THE CHRISTIAN REVELATION.

*Extracted from the new Edinburgh Encyclopædia.*

(Continued from page 449, Vol. 1.)

162. **T**HIS is found to hold true, even in those sciences where the objects of enquiry are the most familiar and the most accessible. Before the right method of philosophising was acted upon, how grossly did philosophers misinterpret the phenomena of external nature! When a steady perseverance in the path of observation could have led them to infallible certainty, how misled in their conception of every thing around them, when, instead of making use of their senses, they delivered themselves up to the exercises of a solitary abstraction, and thought to explain every thing by the fantastic play of unmeaning terms, and imaginary principles! And, when at last set on the right path of discovery, how totally different were the results of actual observation from those systems which antiquity had rendered venerable, and the authority of great names had recommended to the acquiescence of many centuries! This proves, that, even in the most familiar subjects, man knows every thing by observation, and is ignorant of every thing without it; and that he cannot advance a single footstep in the acquirement of truth, till he bid adieu to the delusions of theory, and sternly refuse indulgence to its fondest anticipations.

163. Thus, there is both a humility and a hardihood in the philosophical temper. They are the same in principle, though different in display. The first is founded on a sense of ignorance, and disposes the mind of the philosopher to pay the most respectful attention to every thing that is offered in the shape of evidence. The second consists in a determined purpose to reject and to sacrifice every thing that offers to oppose the influ-

ence of evidence, or to set itself up against its legitimate and well established conclusions. In the ethereal whirlpools of Des Cartes, we see a transgression against the humility of the philosophical character. It is the presumption of knowledge on a subject, where the total want of observation should have confined him to the modesty of ignorance. In the Newtonian system of the world, we see both humility and hardihood. Sir Isaac commences his investigation with all the modesty of a respectful enquirer. His is the docility of a scholar, who is sensible that he has all to learn. He takes his lesson as experience offers it to him, and yields a passive obedience to the authority of this great school-master. It is in his obstinate adherence to the truth which his master has given him, that the hardihood of the philosophical character begins to appear. We see him announce, with entire confidence, both the fact and its legitimate consequences. We see him not deterred by the singularity of his conclusions, and quite unmindful of that host of antipathies which the reigning taste and philosophy of the times mustered up to oppose him. We see him resisting the influence of every authority but the authority of experience. We see that the beauty of the old system had no power to charm him from that process of investigation by which he destroyed it. We see him sitting upon its merits with the severity of a judge, unmoved by all those graces of simplicity and magnificence which the sublime genius of its inventor had thrown around it.

164. We look upon these two constituents of the philosophical temper, as forming the best preparation for finally terminating in the decided Christian. In appreciating the pretensions of Christianity, there is a call both upon the humility and the hardihood of every enquirer; the humility which feels its own ignorance, and submits without reserve to whatever comes before it in the shape of authentic and well-established evidence; and the hardihood which sacrifices every taste and every prejudice at the shrine of conviction, which defies the scorn of a pretended philosophy, which is not ashamed of a profession that some conceive to be degraded by the homage of the superstitious vulgar, which can bring down its mind to the homeliness of the gospel, and renounce without a sigh all that is elegant, and splendid, and fascinating in the speculations of moralists. In attending to the complexion of the Christian argument, we are widely mistaken, if it is not precisely that kind of argument which will be most readily admitted by those whose minds have been trained to the soundest habits of philosophical investigation; and if that spirit of cautious and sober-minded enquiry to which modern science stands indebted for all her triumphs, is not the very identical spirit which leads us to "cast down all our lofty imaginations, and to bring every thought into the captivity of the obedience of Christ."

165. On entering into any department of enquiry, the best preparation is that docility of mind which is founded on a sense of our total ignorance of the subject; and nothing is looked upon as more unphilosophical than the temerity of that *a priori* spirit, which disposes many to presume before they investigate. But if we admit the total ignorance of man antecedent to observation, even in those sciences where the objects of enquiry are the nearest and the most familiar, we will be more ready to admit his total ignorance of those subjects which are more remote and more inaccessible. If caution and modesty be esteemed so philosophical, even when employed in that little field of investigation which comes within the range of our senses; why should they not be esteemed philosophical when employed on a subject so vast, so awful, so remote from direct and personal observation, as the government of God? There can be nothing so completely above us, and beyond us, as the plans of the Infinite Mind, which extend to all time, and embrace all worlds. There is no subject to which the cautious and humble spirit of Lord Bacon's philosophy is more applicable; nor can we conceive a more glaring rebellion against the authority of his maxims, than for the beings of a day to sit in judgment upon the Eternal, and apply their paltry experience to the counsels of his high and unfathomable wisdom. We do not speak of it as impious; we speak of it as unphilosophical. We are not bringing the decrees of the orthodox to bear against it; we are bringing the principles of our modern and enlightened schools. We are applying the very same principles to a system of theism, that we would do to a system of geology. Both may regale the fancy with the grandeur of their contemplations; both may receive embellishment from the genius and imagination of their inventors; both may carry us along with the powers of a captivating eloquence. But all this is not enough to satisfy the severe and scrupulous spirit of the modern philosophy. Give us facts. Give us appearances. Show us how, from the experience of a life or a century, you can draw a legitimate conclusion so boundless in its extent, and by which you propose to fix down both the processes of a remote antiquity, and the endless progressions either of nature or of providence in future ages. Are there any historical documents? Any memorials of the experience of past times? On a question of such magnitude we would esteem the recorded observations of some remote ages to be peculiarly valuable, and worth all the ingenuity and eloquence, which a philosopher could bestow on the limited experience of one or two generations. A process of geology may take millions of years before it reaches its accomplishment. It is impossible, that we can collect the law or the character of this process from the experience of a single century, which does not furnish us one single

step in this vast and immeasurable progression. We look as far as we can into a distant antiquity, and take hold with avidity of any authentic document, by which we can ascertain a single act to guide and to enlighten us in this interesting speculation. The same caution is necessary in the subject before us. The administration of the Supreme Being is coeval with the first purposes of his uncreated mind, and it points to eternity. The life of man is but a point in that progress, to which we see no end, and can assign no beginning. We are not able to collect the law or the character of this administration from an experience so momentary. We therefore cast an eye on the history of past times. We examine every document which comes before us. We compare all the moral phenomena, which can be collected from the narrative of antiquity. We seize with avidity every record of the manifestation of Providence, every fact which can enlighten the ways of God to man; and we would esteem it a deviation from the right spirit and temper of philosophical investigation, were we to suffer the crude or fanciful speculations of our own limited experience to take a precedence over the authentic information of history.

166. But this is not all. Our experience is not only limited in point of time; it is also limited in point of extent. To assign the character of the divine administration from the little that offers itself to the notice of our own personal experience, would be far more absurd than to infer the history and character of the kingdom from the history and character of our own families. Vain is the attempt to convey in language what the most powerful imagination sinks under; how small the globe, and all which it inherits, is in the immensity of creation! How humble a corner in the immeasurable fields of nature and of providence! If the whole visible creation were to be swept away, we think of the dark and awful solitude which it would leave behind it in the unpeopled regions of space. But to a mind that could take in the whole, and throw a wide survey over the innumerable worlds which roll beyond the ken of the human eye, there would be no blank, and the universe of God would appear a scene as goodly and majestic as ever. Now it is the administration of this God that we sit in judgment upon; the counsels of Him, whose wisdom and energy are of a kind so inexplicable; whom no magnitude can overpower, whom no littleness can escape, whom no variety can bewilder; who gives vegetation to every blade of grass, and moves every particle of blood which circulates through the veins of the meanest animal; and all this by the same omnipotent arm that is abroad upon the universe, and presides in high authority over the destiny of all worlds.

167. It is impossible not to mingle the moral impressions of piety with such a contemplation. But suppose these impres-

sions to be excluded, that the whole may be reduced to a matter of abstract and unfeeling intelligence. The question under consideration is, How far the experience of man can lead him to any certain conclusions, as to the character of the divine administration? If it does lead him to some certain conclusions, then, in the spirit of the Baconian philosophy, he will apply these conclusions to the information derived from other sources, and they will of course affect, or destroy, or confirm the credibility of that information. If, on the other hand, it appears that experience gives no light, no direction on the subject, then, in the very same spirit, he will submit his mind as a blank surface to all the positive information which comes to it from any other quarter. We take our lesson as it comes to us, provided we are satisfied beforehand, that it comes from a source which is authentic. We set up no presumptions, of our own against the authority of the unquestionable evidence that we have met with, and reject all the suggestions which our defective experience can furnish, as the follies of a rash and fanciful speculation.

168. Now, let it be observed, that the great strength of the Christian argument lies in the historical evidence for the truth of the gospel narrative. In discussing the light of this evidence, we walk by the light of experience. We assign the degree of weight that is due to the testimony of the first Christians upon the observed principles of human nature. We do not step beyond the cautious procedure of Lord Bacon's philosophy. We keep within the safe and certain limits of experimental truth. We believe the testimony of the apostles, because, from what we know of the human character, it is impossible that men in their circumstances could have persevered as they did in the assertion of a falsehood; it is impossible that they could have imposed this falsehood upon such a multitude of followers; it is impossible that they could have escaped detection, surrounded as they were by a host of enemies, so eager and so determined in their resentments. On this kind of argument we are quite at home. There is no theory, no assumption. We feel every inch of the ground we are treading upon. The degree of credit that should be annexed to the testimony of the apostles is altogether a question of experience. Every principle which we apply towards the decision of this question, is founded upon materials which lie before us, and are every day within the reach of observation. Our belief in the testimony of the apostles is founded upon our experience of human nature and human affairs. In the whole process of the inquiry, we never wander from that sure, though humble path, which has been pointed out to us by the great master of philosophising. We never cast off the authority of those maxims, which have been found in every other department of knowledge to be sound and infallible. We never suffer assumption to

take the precedence of observation, or abandon that safe and certain mode of investigation, which is the only one suited to the real mediocrity of our powers.

169. It appears to us, that the disciples of the infidel philosophy have reversed this process. They take a loftier flight. You seldom find them upon the ground of the historical evidence. It is not, in general, upon the weight, or the nature of human testimony, that they venture to pronounce on the credibility of the Christian revelation. It is on the character of that revelation itself. It is on what they conceive to be the absurdity of its doctrines. It is because they see something in the nature or dispensation of Christianity, which they think disparaging to the attributes of God, and not agreeable to that line of proceeding which the Almighty should observe in the government of his creatures. Rousseau expresses his astonishment at the strength of the historical testimony; so strong, that the inventor of the narrative appeared to him to be more miraculous than the hero.— But the absurdities of this said revelation are sufficient in his mind to bear down the whole weight of its direct and external evidences. There was something in the doctrines of the New Testament repulsive to the taste and the imagination, and perhaps even to the convictions of this interesting enthusiast. He could not reconcile them with his pre-established conceptions of the divine character and mode of operation. To submit to these doctrines, he behoved to surrender that theism, which the powers of his ardent mind had wrought up into a most beautiful and delicious speculation. Such a sacrifice was not to be made. It was too painful. It would have taken away from him, what every mind of genius and sensibility esteems to be the highest of all luxuries. It would destroy a system, which had all that is fair and magnificent to recommend it, and mar the gracefulness of that fine intellectual picture, on which this wonderful man had bestowed all the embellishments of feeling, and fancy, and eloquence.

170. In as far, then, as we can judge of the conduct of man in given circumstances, we would pass a favourable sentence upon the testimony of the apostles. But, says the Deist, I judge of the conduct of God; and what the apostles tell me of him is so opposite to that judgment, that I discredit their testimony. The question at issue betwixt us is, shall we admit the testimony of the apostles, upon the application of principles founded on observation, and as certain as is our experience of human affairs? Or shall we reject that testimony upon the application of principles that are altogether beyond the range of observation, and as doubtful and imperfect in their nature, as is our experience of the counsels of Heaven? In the first argument there is no assumption. We are competent to judge of the behaviour of man in given cir-

cumstances. This is a subject completely accessible to observation. The second argument is founded upon assumption entirely. We are not competent to judge of the conduct of the Almighty in given circumstances. Here we are precluded, by the nature of the subject, from the benefit of observation. There is no antecedent experience to guide or to enlighten us. It is not for man to assume what is right, or proper, or natural for the Almighty to do. It is not in the mere spirit of piety that we say so; it is in the spirit of the soundest experimental philosophy. The argument of the Christian is precisely what the maxims of Lord Bacon would dispose us to acquiesce in. The argument of the infidel is precisely that argument which the same maxims would dispose us to reject; and when put by the side of the Christian argument, it appears as crude and as unphilosophical, as do the ingenious speculations of the schoolmen, when set in opposition to the rigour, and evidence, and precision, which reign in every department of modern science.

(To be continued.)

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A SHORT AND CANDID VIEW OF POPERY, IN A SERMON PREACHED AT THE OLD JEWRY, NOV. 3, 1754. BY CHARLES BULKLEY.

(Concluded from Vol. 1. page 453.)

If we now proceed,

II. To inquire into the foundations of it, we shall find them to be laid in human policy, in pretended infallibility, and ecclesiastical tradition. The first points out to us the ends that were aimed at by those who were the principal agents in the formation and contrivance of it, and which we have reason to believe are still kept in view by its ablest and most vigilant defenders. The latter are the means or instruments which were at first made use of, and are still employed, to inculcate and enforce whatever other artifice or invention may be thought necessary towards answering these ends. When we consider what has been already said concerning the direct, the natural, the apparent, and undeniable tendency of Popery, to corrupt the most essential principles of devotion, to weaken, and, in a manner, to dissolve the obligations of morality, it is scarce possible to imagine that it could have been originally, and in pure simplicity, designed to promote the cause of virtue and religion; whatever candid allowances are now to be made for the apprehensions of those, who have been for so long a time blinded by its delusions. But no sooner do we begin to conceive of it, as a system of worldly policy, but it appears to be, in all its parts, most admirably fitted and adapted for answering the ends of it. By that dreadful tyranny which it exercises over men's reason and understanding, it brings their

minds into a state of the most abject servility ; and thus are they prepared, tamely and ignominiously, to submit to every encroachment that may be made upon their rights and properties, by their governing prince or supreme magistrate. And, at the same time, this prince himself is encouraged, if his disposition be arbitrary and tyrannical, in all his most ambitious and destructive projects, and in every villainous method that he can think proper for the execution of them, by having it in his power to procure, as in many cases has been so easily done, the permission and countenance of an authority, which his unhappy subjects are taught to look upon as being in the highest degree sacred ; and by those pardons, which are as easy to be purchased, without the least thought of repentance, even for his most atrocious iniquities. When we consider how much the whole business and trade of auricular confession is calculated to put the priest in possession of the most important secrets, and to give him the fairest opportunity of insinuating the most corrupt and wicked counsels, that may be thought subservient to any particular designs of worldly policy or temporal interest, can we doubt whether or not this was the very end of its institution ? When we reflect upon the immense riches that are daily flowing into the treasury of the church, either as donations to holy places, or to consecrated orders of men, or arising from the distribution of Christ's blood, of the sufferings and merits of saints, of indulgencies and dispensations from the infliction of penances, or from praying souls out of purgatory, is it possible to believe that this accumulated wealth was not the very end proposed, and aimed at by these several inventions ? In speculation and theory, however, one would be apt to imagine, that the greatest difficulty had been still behind ; the difficulty I mean of making these and other inventions of the like sort, to pass for the most important dictates and essential principles of religion. In vain would it have been to make the appeal to reason ; reason would have rejected them with abhorrence. Equally in vain to have had recourse to the Scriptures, as the test and standard of their truth. Yet was not even this a difficulty too great for Romish policy both to encounter and to overcome. Reason was silenced ; the Scriptures were locked up ; infallibility was pretended, and infallibility was acknowledged. But yet, lest even this should not be sufficient for procuring a becoming reverence to be paid to the dictates and injunctions of the church, and to answer the ends of a corrupt, ambitious policy ; lest disputes should arise, as in fact they have done, concerning the person or persons in whom this infallibility was lodged ; or lest the minds of the deluded multitude should be at any time, or upon any extraordinary occasion, disposed to enquire whether, after all, it resided any where here below,—another expedient was devised : Tradition ; holy, ecclesiastical tradition, was

brought in to aid and assist infallibility ; and because tradition is the only method by which we can possibly be made acquainted with the opinions of former times, it has been artfully and successfully perverted into a reason for our believing these opinions to be true, however absurd and extravagant ; such of them, at least, as are best calculated for subserving the ends that have been already pointed out, as those which can alone, with any consistency, be thought to have been originally aimed at in the general tenor of Popish innovations. Here, then, we have the foundation of Popery, in the end it proposes, and the means it makes use of for the accomplishment of it. It will not, I presume, be necessary much to enlarge upon our

III. Head of discourse, which was to shew the insufficiency of this foundation. A religion not founded upon reason, cannot be the religion of a man. A religion not to be met with in Scripture, cannot be the religion of a Christian. Reason and Scripture, therefore, must ultimately decide, even upon the claim of infallibility itself. Some appeal must necessarily be made to the reason and judgment of every man's own mind in proof of it ; else every man might pretend to it alike, and every man, for that reason alone, be equally possessed of it. And yet, if such an infallibility could be supposed any where to subsist among the sons of men, the church of Rome, would, upon this state of the argument, of all other societies in the world, have the least appearance of being in possession of it. So contradictory to reason, so palpably absurd and monstrous are many of its doctrines ; exceeding, in the height and extravagance of their absurdity, any principles whatsoever, that have in any part of the world ever past under the name or notion of religion. And if reason thus absolutely and peremptorily determines, by an immediate cognizance of fact itself, that the Romish church is not, and cannot be infallible in matters of religion, it does of course determine too, that no assurances of such an infallibility, to be resident in that church, were ever made by Christ or his apostles ; because this would be in effect to suppose, that they had authorized all these absurdities. And, indeed, what is the plain, and obvious sense of that declaration made by our blessed Saviour, upon which so much stress has been laid in this interesting controversy ? That declaration I refer to, in which we are assured, that " the gates of hell shall not prevail against " his church ? What but this, that notwithstanding all the opposition which the gospel was to meet with from a prejudiced and unbelieving world, it should, nevertheless, be victorious and triumphant ? And is there any thing in such an assurance or promise as this, that carries in it the least implication of infallibility, either in any single professor of Christianity, or in any body of men united in that profession ? And, indeed, we may easily believe, that the ablest advocates of

the church of Rome are well aware of the invalidity of this claim; else, why are they so fond of having recourse to that other ground of Tradition, in favour of the several corrupt tenets they contend for? If there be, in reality, a living infallible head of the church, or a real infallibility any where subsisting in it, would not this alone be absolutely decisive, with respect to every point of doctrine whatsoever? would it not, render Tradition, as well as Scripture, altogether superfluous? Why then so little respect for the Scriptures, and so much for Tradition? The reason is plain; infallibility itself wanted the assistance of some farther light; and Tradition, in this case of need, was a much more convenient resource than the authority of Christ and his apostles. These, I think, are such reflections as would naturally result even from the most calm and dispassionate view of the doctrines and scheme of Popery. Let us now proceed,

IV. To point out those methods by which its influence and prevalency may be most effectually opposed. These will naturally be collected from what has been already insisted upon, and will, I apprehend, appear in the strongest point of view, by being represented in this comparative light. Thus, for instance first, We see that Popery is founded upon a most insolent and presumptuous invasion, made upon the rights of private judgment. That right, which is in so solemn a manner confirmed and ratified by the gospel of Christ, and by the public, express, and frequently repeated declarations of his holy apostles; nothing, therefore, can be more effectual as a means for our security against Popery, than the indulging in ourselves and giving all possible encouragement to it in others, a free and personal inquiry into the truths and principles of religion. Freedom, absolute, unlimited, uncensured freedom of inquiry, as it is the natural, undoubted privilege of mankind, so it must be, under God, one of our most effectual bulwarks against a religion that is founded upon the rejection of it. However, therefore, we may differ in other respects, we ought all to join in asserting and maintaining our liberty thus to differ. This is a common cause; and if any one man may, in any one instance whatsoever, be either deprived of this liberty, or censured, condemned, or in any degree made to suffer for his use of it, with equal reason may all.

We have seen, likewise, secondly, that Popery has a most direct and immediate tendency both to inspire the prince with arbitrary and tyrannic views, and at the same time to sink the subject into a spirit of tame servility. Another natural and effectual barrier, therefore, against the encroachments of Popery, must be an ardent love of civil liberty. So far as this prevails, we must necessarily, and from our hearts, detest a religion that tends to the utter extirpation of it. And in the history of our own nation especially, we have the most solemn warning given us, that Pope-

ry and despotic oppressive power ought ever to be considered by British men, as mutually aiding and assisting each other.

We have seen, thirdly, that by many of the most peculiar solemnities, the stated, established rites of Popery, the worship of God is most unnaturally corrupted and debased, and his name dishonoured and blasphemed. Hence it follows, that, in proportion to that degree of manly piety, with which our own hearts are inflamed, and the desire we have of seeing such a spirit more generally diffused among mankind, must be our abhorrence of a religion in the very essential frame of it calculated to extinguish such a spirit, and to substitute, in the room of it, a low and grovelling superstition, or at best a pompous farce only, and splendid appearance of devotion.

Lastly, Popery, is a religion adapted to the encouragement of all wickedness and immorality. Notwithstanding the many arts and the perpetual efforts that were made use of by a long succession of ambitious pontiffs in the see of Rome, to give it its completion and firm establishment in the world, it could never, I believe, have come to be the religion of so great a part of Christendom, if it had not been calculated to silence the convictions and stifle the remorse of conscience, and to make men easy in their vices. How much soever, therefore, we may be inclined, on any other accounts, to favour and indulge an immoral spirit, and to throw contempt upon the sacred obligations of virtue, yet, while Popery continues to be the religion of so great a part of Europe, is it not by all of us to be looked upon with a jealous eye? And if so, every one ought for himself to remember, that nothing can have a more immediate or stronger influence towards introducing it among ourselves, than a general spirit of levity and inconsideration, of vanity and sensuality. These have a natural tendency to lead us into an indifference about all religion; and by this very indifference we are prepared the more easily to resign ourselves to that which is the most absurd.

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### Biography.

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MEMOIR OF MR. JOHN MAN, MISSIONARY IN NOVA-SCOTIA.

MR. JOHN MAN, the subject of the following memoir, was born in the city of New York, in the United States of America, in the year 1743. His father died when he was young, and his mother, though pious, was too indulgent to her children, consequently he had but few restraints to curb his natural propensities,

which led him into folly and dissipation. Through the prevalence of evil example, and natural fondness for company, he gave early proof of a mind absorbed in worldly pursuits, and sinful amusements; not, however without frequent remorse and distress of soul, arising from conscious guilt, and an apprehension of danger to which his sins exposed him. Such convictions frequently returning, embittered his pleasing and profitable sins, and rendered him unhappy. About the age of 21 he married in a respectable family, and settled in business; but he did not continue long in this settled state; for being a little embarrassed in his temporal concerns, he left his family, and retired to Philadelphia. While he was in that city he was induced to go to the church, where he heard the Rev. Mr. Stringer, an Episcopal Clergyman, who, if I mistake not, was once a Methodist preacher, but had received orders in the Established Church. Under his preaching it pleased the Lord to awaken him to a sense of the awful state he was in. He immediately forsook his follies and sinful companions, and attended steadily on the means of grace. His mind at this time was filled with keen anguish, and bitter reflections on his past life, the misery he had brought upon himself, and distress upon his family and connexions. He was made to feel sensibly the plague of his own heart, and was penetrated with a consciousness of his miserable condition as a sinner before God. His convictions were deep and lasting, nor could he rest satisfied until the healing balm of a Saviour's blood was applied to his guilty conscience. Shortly after his being awakened he returned to New-York, where he commenced business again, and now, acting from better motives, and influenced by the fear of the Lord, he was diligent in business, fervent in spirit, seeking the Lord with all his heart. His mother being a member of the Moravian church, at her request he became a constant hearer of the Moravians; and so well persuaded was Mr. Gamble, their minister, of the sincerity of his repentance and reformation, that he was shortly after admitted into their society; but not always finding that spiritual food which he so earnestly sought, and frequently hearing Captain Webb, who described his case more clearly, and shewed the remedy provided for the cure of his sin-sick soul, he was induced to leave them, and unite himself with the Methodists.

About this time the first Methodist preachers, Messrs. Boardman and Pilmore, arrived in New-York, and under a sermon preached by Mr. Boardman he obtained redemption through the blood of Christ, the forgiveness of his sins; his sense of guilt was removed, his mind freed from all uneasiness and painful anguish, and he entered into the liberty of the people of God, and went on his way rejoicing. Shortly after he was appointed a class-leader, which office he held for many years, with credit

to himself and profit to the people. He grew in grace and in spiritual knowledge. "'Tis now," said he once to me and another friend conversing with him, "ten years since I experienced a change of heart, and I never lost the witness of the Spirit from that time to this." He frequently exercised his gift in exhortation, and being approved, he was entered upon the local preachers' plan, and used frequently to spend the Sabbath either in Long Island or Bloomingdale. I frequently accompanied him in those little excursions, returning either on Sunday night or Monday morning. Nor was his labour of love in vain; some were happily awakened and brought to the knowledge of the truth. In the beginning of the unhappy revolutionary war, the preachers forsook the city of New-York, and shortly after returned to England. Mr. Man was desired by the trustees and leaders of the society to keep the chapel open at New-York, which he accordingly did for a considerable time. When Philadelphia was taken by the British troops a way was open for Mr. Spragg, a travelling preacher in the connexion, to come to New-York, into whose hands he delivered up the charge of the society. He continued, however, to preach once a week in the chapel, unless duty called him to labour in some part of the country on the Lord's day. And while he was thus engaged in administering to the necessities of his fellow-men, he was particularly attentive to his temporal concerns, and the Lord was pleased not only to give him the common necessities of life, but all things richly to enjoy.

At the conclusion of the American war, Mr. Man thought it his duty to embark, with a considerable number of the society, for the wilds of Nova-Scotia. Shelburne was the first place of his residence, where he preached regularly every Lord's-day, and sometimes occasionally on the week days. There were about sixty in society, besides a great number of people of colour, who had taken refuge with the loyalists, and had built a town in the neighbourhood. Shelburne was at that time full of people, and business brisk, but it soon was greatly depopulated, having no country to support it, which caused the inhabitants to remove to different places. Of course there was a general stagnation to every kind of business, and Mr. Man became much straitened in his circumstances, having expended all his money in purchasing land, and building a house; so that his future prospects became dark, and his mind in consequence thereof was oppressed with care and anxiety how to procure support for a large family, dependant upon him. Poverty staring him in the face, he was advised by his friends to remove to Liverpool, a sea-port town about forty miles from Shelburne, where a little society had been previously formed; and receiving

an invitation from several friends there, and in particular from Captain Dean, he embarked with him for that town, in the fall of the year. Here he continued for some years, preaching constantly on the Lord's day, and frequently two or three times on the week evenings, and it pleased God that a considerable revival of religion soon took place, so that many were awakened and brought to experience a sense of the pardon of sin, and adoption into the family of God. But the impoverished state of the place, at that time, afforded him very little support, and receiving little or no pecuniary aid from the people among whom he laboured, his mind was frequently burdened and cast down through manifold temptations. The Lord, however, supported him in these trials, and at one time in particular, he filled his soul with inexpressible joy and peace through believing; yea, filled him with the love of God in an extraordinary degree, delivering him from the remains of the carnal mind, and causing him to drink deep into the spirit of holiness. This took place at the house of a pious friend, at Windsor, where he had appointed to preach. Having now experienced this blessed change, he lived under a constant sense of the presence of God, and, as it were, sat in heavenly places with Christ Jesus.

The year following, he embarked with his brother and Mr. Black for Philadelphia, where, with them, he was ordained by Dr. Coke and Mr. Asbury, both Deacon and Elder, and returned to Nova-Scotia, after an absence of eight weeks. But, being much straitened in his circumstances, and seeing no prospect of supporting his family in Liverpool, he, through the particular desire and assistance of P. Marchington, Esq. removed with his family to Newport, where he continued till his death. He now entered upon his labour with fresh zeal and encouragement, and gave himself up wholly to the work of the Lord, casting himself upon the providence of God for his support. It pleased the Lord to crown the labours of his servant with great success, and such a work of God broke out as is seldom seen in any place. Multitudes flocked to hear, and a society was formed, which consisted at that time of about sixty members, most of whom had experienced a happy change from nature to grace, from sin to holiness, and from bondage to liberty. It is, however, to be lamented, that a few years afterwards the work began to decline, many left the society, fell into the Antinomian delusion, and joined those termed the New Lights; while others fell even into open sin, which caused him many painful and sorrowful hours. On account of his family concerns his brethren allowed him to labour in this circuit for many years; he occasionally, however, visited other circuits for a few weeks or months, whenever he could be spared from the pressing calls of his family.

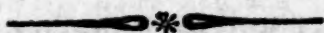
In the few last years of his life he was exercised with trouble and distress of a domestic nature, which greatly oppressed his mind, and sometimes seemed to produce in him a degree of impatience. The loss of two married daughters and a son-in-law, who was cut off by an untimely stroke, appeared to prey upon his spirits, and, in some degree to eclipse those bright discoveries of the perfect love of God to his soul with which he had been so highly favoured. Bodily infirmities and family trials increasing upon him, he was induced to ask for a supernumerary station, and to confine his labours within a narrower sphere. He continued, however to fill his appointments as long as he could sit on his horse, nor did any weather prevent him from exercising his ministry, as long as he was able. The two last years of his life he was confined altogether at home, not having strength to go from his house five hundred yards for most of the time.—The last time I saw him, hopes were entertained that he might get better, but old age, and a complication of disorders, under which he laboured, put a period to his mortal life about six months after. In his last illness he was visited by many of his friends, and by some of the preachers who were stationed near him; but such was the nature of his disorder, and such the stupor it threw him into, that he seldom spoke unless roused; but when enabled to speak he gave satisfactory evidence of his unshaken confidence in God. Mr. Alder, one of the missionaries stationed near him, frequently visited him, and he told me that he found him happy in God, when he was able to speak, and waiting in a confident hope of a glorious immortality. I cannot better describe his state of mind in that most momentous period, than by extracting part of a letter written to me immediately after his death, by his eldest son, who is a class-leader and an exhorter in our societies.

“ Dear Uncle,

“ On Saturday last, we buried the body of our father, who died on the 26th day of February. ‘Blessed are the dead who die in the Lord.’ Thanks be to God we do not sorrow as those without hope. In all his afflictions he manifested a well-grounded hope and confidence in God; the gospel which he had preached to others was his support in death. I visited him often in his last illness, which was attended with great pain and weakness of body; but I never found his hope shaken, or that he entertained a doubt of eternal happiness. When he could speak, which was seldom the case, he sometimes called us into the room to read, sing and pray, and I often heard him sing part of his favourite hymn :

‘ My suffering time shall soon be o’er,  
Then shall I sigh and weep no more;  
My ransom’d soul shall soar away,  
To sing thy praise in endless day.’

Once after prayer he said to me, 'I have no fear of death, it is all taken away.' As his strength decreased he spoke very little, being most of the time in a kind of stupor. Two days before his death I went to visit him, and seeing him in that state I retired, and poured out my soul to God that he would give him liberty of speech before he departed; and my prayer was heard, for when I returned to his bed-side, and said, Father, is the Lord precious to your soul, he answered, 'Yes.' The next day, about eleven o'clock, he appeared very ill, and just dying; but he lay slumbering all night, and in the morning he made tokens that he understood what was spoken. I said, No doubt the spirits of the just, who have died in the Lord, when they see their brethren in Christ coming, are ready to welcome them to that happy shore. He immediately lifted up his hands in token of his firm belief of it, then placed them on each other, and laid them on his breast, with his eyes fixed upward, and without a struggle or a groan fell asleep in Jesus. May my last end be like his!"—Thus died our brother, in the 74th year of his age, leaving a widow and four children to lament the loss of an affectionate husband and tender parent. He had preached the gospel near 45 years. Though he was not eloquent, yet he possessed a sound judgment, and clear understanding. He was well acquainted with all the Methodist doctrines, and was a great lover and admirer of Mr. Wesley's writings. He knew his Bible well, and thoroughly understood the plan of salvation. In his sermons he generally confined himself to the plain doctrines, precepts, promises, and threatenings, recorded in the sacred volume. In him the church has lost an able supporter, and the community a valuable member.



## Scripture Illustrated.



THOUGHTS ON ST. PAUL'S DOCTRINE OF JUSTIFICATION.

ROMANS IV.

(Concluded from page 461. Vol. I.)

HAVING noticed the objections to the doctrine of the imputation of the personal obedience of Christ for the justification of a sinner, it is proper to consider the subject of man's acceptance with God more at large. St. Paul in treating this doctrine has laid it down as a fundamental principle that "Christ has redeemed us from the *curse* of the law, being made a *curse* for us." This is the ground of justification. For while the law retained

its claim upon man, and held him under its curse, there was no way for his acceptance with God; the law requiring such conditions as were not within the power of a fallen creature to perform. And had not the mediation of Jesus Christ removed man from the relation in which he stood under the first covenant, the wrath of God must have continued to abide upon him. Here it should be particularly noticed that the atonement, or sacrifice of Christ upon the cross, effected a dissolution of that relation, and transferred man to another Covenant, the conditions of which were suited to a fallen and sinful creature. Under this covenant a sinner is recognized as *guilty*, on a ground where the Adamic Law could not condemn him, and justified on principles which it never knew. This being the case, the notion of justification by works of law is nugatory and absurd.

We are not to suppose that the nature of the law is changed, its glory eclipsed, or its ends destroyed by the economy of salvation through grace. The great purposes of law and moral government, are fully secured by that mediation through which *pardon* is extended to the *guilty*.

There is no circumstance connected with the *pardon* of a sinner, but what is calculated to show the enormity of his offence. Even the faith through which pardon is received, must apprehend Christ in the office of a Mediator, suffering the just for the unjust—dying for sin—bearing sin in his own body on the tree—making his soul an offering for sin. It will be impossible to fix any rational meaning to these passages, and many more of a similar kind, unless we consider the death of Christ as *a price paid down* for the salvation of man. The following examples are strong and expressive; “Ye are *bought* with a price, 1 Cor. vi. 20. and vii. 23. “Ye were not *redeemed* with corruptible things, as silver and gold—but with the *precious blood* of Christ, 1 Pet. i. 18, 19. Christ hath *redeemed us*, (*bought us off*) from the *curse* of the law, being made a *curse* for us, Gal. iii. 13.

From these passages it is observable, 1st, that in consequence of the original offence, all men, Jews and Gentiles, were brought under the curse of the law: Not the law of Moses, but the more ancient law given to Adam in a state of innocence. 2d, that the death of Christ was a *ransom price*, with special reference to that law, by which man was not only delivered from its curse or condemnation, but also from its righteousness as a condition of justification. 3d, that all men belong to Christ as his *purchased possession*, and must be justified or condemned according to the laws of his kingdom. This being the plain sense of the Apostle, we readily perceive that justification is the *remission* of sin, or a *true and proper pardon*.

So St. Paul in his quotation from the Psalms, “Blessed are they whose iniquities are forgiven, and whose sins are covered.”

It would greatly eclipse the glory of the divine mercy, as displayed in the New Covenant, were we to suppose that, in the justification of a sinner, there must be an actual righteousness, either personal or imputed, answering to the requirements of the original law broken by Adam. In this case *pardon* would be an unmeaning sound: for to him that worketh (either by person or proxy on the principle of the law) is the reward not reckoned of *grace*, but of *debt*. But (according to the economy of mercy) to him that worketh not, but believeth on him that justifieth the *ungodly*, his faith is counted for righteousness.

But even that faith which is reckoned for righteousness unto justification, cannot be supposed to contain a righteousness answering to the demands of the law; for faith is the act of a fallen, depraved and guilty creature. The chief reason, therefore, why so great stress is laid upon *faith* is, because it "lays hold on, and takes up the sacrifice of Christ as a *ransom price* for the redemption of the soul." In short, all that the gospel requires in order to justification, as confession of sin, repentance, faith, &c. must be considered, not as possessing any meritorious righteousness; but rather as a suitable preparation of the soul to receive the *gift of pardon*. As a concise statement of this doctrine, we subjoin the following observations.

1st. In consequence of the original offence, judgment came upon *all men* to condemnation. 2d. By virtue of the death of Christ, as a *ransom price*, the free gift came upon *all men* unto justification; so that by the one offering made upon the cross, the *guilt* of the first transgression is fully and forever removed from every human soul. 3d. The mediation of the adorable Redeemer *bought man off* from the first Covenant, and placed him under a gracious dispensation. 4th. Under this dispensation he is condemned only for actual offences, and that *because* he does not *believe* on the name of the only begotten Son of God. 5th. The justification of a sinner is the *free* and *gratuitous* act of God, in which, for the sake of Christ, he *pardons* sin, and receives the person of the transgressor into his favour. 6th. Confession, repentance, and faith are required by the gospel, as the only necessary preparatives for the forgiveness of sin. 7th. The terms of the gospel are every way suited to the condition of *fallen* and *guilty* creatures. "If we *confess* our sins, He is *faithful* and just to *forgive* us our sins. *Repent* therefore and be converted, that your sins may be *blotted out*. *Believe* on the Lord Jesus Christ, and thou shalt be *saved*."

## ILLUSTRATION OF 1 CORINTHIANS, III. 10—15.

*To the Editors of the Methodist Magazine.*

DEAR BRETHREN,

The following illustration of a portion of sacred scripture, is presented with a view to be inserted in the Methodist Magazine, the extensive circulation of which is joyfully witnessed, and doubtless, affords no small satisfaction to its numerous readers.

In this celebrated and much controverted passage, there are three prominent features to which the attention of the reader should be directed. 1. The foundation. 2. The builder. 3. The materials, or the building itself.

The *foundation* is mentioned verse 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." There can, therefore, be no dispute in respect to the foundation: and, it is equally manifest from verse 10, that the *builders* are the *ministers of the Lord Jesus*;—"According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon." The *materials* with which the minister builds, are mentioned in the 12th verse;—"Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble." This building is the visible Church, as is fully manifest from the 9th, and 16th verses, "Ye are God's husbandry, ye are God's building."—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you."

I consider the *gold, silver* and *precious stones*, are designed to represent true Christians, who are frequently in scripture compared to these things. "When he hath tried me, I shall come forth as GOLD." Job xxiii. 10. "And I will bring a third part of them through the fire, and will refine them as SILVER is refined, and will try them as GOLD is tried, Zech. xiii. 9. "He will purge them as GOLD." Mal. iii. 3. "As an ear-ring of GOLD, and an ornament of fine GOLD, so is a wise reprove to an obedient ear." Prov. xxv. 3. "The precious sons of Zion, comparable to fine GOLD," Lam. iv. 2. "And they shall be mine, saith the Lord, in that day when I shall make up my JEWELS." Mal. iii. 16. "Ye also as lively STONES, are built up a spiritual house." 1 Pet. ii. 5. These texts are amply sufficient to prove that the *saints* are compared to *gold, silver*, and *precious stones*. Now if any man, that is, any minister, build up the Church with such solid materials, namely, persons whose hearts have been purified by the fire of the Holy Spirit, *he shall receive a reward* from the righteous Judge of all the earth.

But if any man, that is, any minister, build a Church of *wood, hay, and stubble*, that is, with wicked, unconverted members, he shall suffer loss, the loss of all his labour, because he has done his Lord's work deceitfully in erecting an edifice that would not stand the fiery trial.

That such improper members of the Church are designated by the *wood, hay and stubble* is also evident from scripture. In Jeremiah xlv. 22. The backsliden children of Israel are compared to wood, and their enemies to AXES, who should cut them to pieces. "O my God make them as the wheel; as the STUBBLE before the wind." Ps. lxxxiii. 13. "Therefore as the fire devoureth the STUBBLE, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as the dust, Isaiah" v. 24. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as STUBBLE. Mal. iv. 1.

Now the text saith, *the fire shall try every man's work of what sort it is*; and in the above passages it is said, *the fire shall burn up the wicked, and consume them*. Whatever may be meant by this fire, it is manifest that it is something which will test the building; if it abide the fire it is then good; but if it fall before it, then the materials were bad. The fire of affliction, whether of persecution from without, or peculiar trials from the invisible adversary from within, is permitted to come upon the Church to purify its members, and, under the direction of infinite wisdom and goodness, always tends to the advancement of *faithful* Christians in the divine life; while those who are merely nominal professors of godliness, have their true character made manifest, are offended and ultimately destroyed. The Lord saith, Isaiah xxxiii. 14. "The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who, among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The Prophet proceeds in the next verse to answer his own questions—He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions," &c. These are the persons, who, like silver and gold, which lose none of their intrinsic value by passing through the fire, are qualified to endure, either the fire of the Holy Ghost, or the fire of temptation and affliction: and that Church which is built of such members, when this fire comes upon it, shall abide; while the sinners and hypocrites in Zion shall be surprised with fear, and finally be consumed.

That affliction is frequently compared to fire in the sacred scriptures, must be evident to all who read them with attention. "Think it not strange concerning the FIERY trial, which is to try you." "He shall baptize you with the Holy Ghost, and with FIRE." That the baptist meant something different by the

*baptism of fire* from the *baptism of the Holy Ghost*, I have no doubt; and it is highly probable that it was the same kind of baptism as that to which Jesus Christ alluded in Math. xx. 22.

But sinners cannot endure either the fire of the Holy Ghost, nor the fire of persecution, or affliction. In the time of a great out-pouring of the Spirit, unless they become converted, they are offended; and in the time of any particular affliction they fall away from their empty profession: while the righteous, compared to gold, &c. are hereby refined, and purified from all the remaining dross, and made meet to be introduced into God's everlasting kingdom. And for gathering such souls into the visible Church, a Minister shall receive an ample reward—"They that turn many to righteousness shall shine as the Sun, in the kingdom of their Father forever." But the minister, whose only ambition has been to collect a great number of souls into the visible Church, without paying a proper attention to their qualification, shall suffer the loss of all his labour,—he shall receive no reward—But *he himself*, if he repent, *shall be saved, yet so as by fire*—like a man, says Mr. Wesley, escaping from his house, when it is all on fire about his head. He may be saved merely by *grace*, though he will receive no *reward* for his labour, because he raised a building of such unsound materials that it did not abide the test of an examination by fire. An awful warning this, to those ministers who build a visible Church with ungodly members!

It will be perceived that I have not followed the beaten track, in the exposition of this text, rendered difficult more by not attending to its connection, and by an unnatural application of its metaphors, than from any real obscurity which appears upon the face of it.

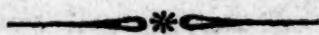
Indeed, I cannot perceive how *doctrines*, which have been supposed to be represented by the gold, silver, precious stones, wood, hay, and stubble, can be subjects of reward or punishment; and it is no less inconceivable how a building can be composed of doctrines, which are mere subjects of mental investigation. The doctrines of the gospel are to be sure the instruments, or utensils with which the minister works; but the building itself is composed of men and women; the righteous, represented by gold, silver, and precious stones, and those who are only nominally so, represented by the wood, hay, and stubble; and the builder shall be rewarded in proportion to the goodness of the edifice he has been instrumental in erecting.

That the Apostle did not design to teach that a corrupt Church, gathered together under the influence of corrupt doctrines, and composed of rotten errors, and unsanctified members, should be saved, is manifest, I think, from his having used the singular, instead of the plural pronoun—*He himself* shall be saved. This

most evidently refers to its antecedent in the same verse, *any man*, that is, any minister.—If this minister's work, namely, the building he has erected, be composed of such bad materials, that the fire will consume it, *HE* shall suffer the loss of all his ministerial labour; and if he himself be saved at all, it will be so as by fire—While the man who has not only acknowledged Christ as the only foundation, but has also taken care that the superstructure was raised of materials well refined in the alembic of God's Spirit, *he* shall not only be *saved*, but he shall be *rewarded* for all the souls thus incorporated into the house of God.

*New-York, Dec. 7th, 1818.*

EVANGELUS.



## The Attributes of God Displayed.



### THE GROTTTO OF ANTIPAROS.

OF all the subterraneous caverns now known, the grotto of Antiparos is the most remarkable, as well for its extent as for the beauty of its sparry incrustations. This celebrated cavern was first explored by one Magni, an Italian traveller, about one hundred years ago, at Antiparos, an inconsiderable island of the Archipelago. "Having been informed," says he, "by the natives of Paros, that, in the little island of Antiparos, which lies about two miles from the former, a gigantic statue was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains, and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that by its gloom, at first struck us with terror, and almost repressed curiosity.—Recovering the first surprise, however, we entered boldly; and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure, which their fears had formed into a monster. Incited by this extraordinary appearance, we were induced to proceed still further, in quest of new adventures in this subterranean abode. As we proceeded, new wonders offered themselves; the spars, formed into trees and shrubs, presented a kind of petrified grove; some white, some green; and all receding in due perspec-

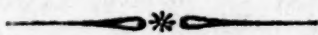
tive. They struck us with the more amazement, as we knew them to be mere productions of nature, who, hitherto in solitude, had, in her playful moments, dressed the scene, as if for her own amusement.

We had as yet seen but a few of the wonders of the place; and we were introduced only into the portico of this amazing temple. In one corner of this half illuminated recess, there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and which one of the natives assured us contained nothing more than a reservoir of water. Upon this information, we made an experiment, by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed in a bed of water. In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, ventured, with a flambeau in his hand, into this narrow aperture. After continuing within it for about a quarter of an hour, he returned bearing in his hand some beautiful pieces of white spar, which art could neither equal nor imitate. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him, about fifty paces, anxiously and cautiously descending, by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre, (if I may so call it,) still deeper than any other part, we returned, and being provided with a ladder, flambeau, and other things to expedite our descent, our whole company, man by man, ventured into the same opening; and descending one after another, we at last saw ourselves altogether in the most magnificent part of the cavern.

“Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering, or a more magnificent scene. The whole roof hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarcely reach the lofty and noble ceiling; the sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights. The floor consisted of solid marble; and, in several places, magnificent columns, thrones, altars, and other objects, appeared, as if nature had designed to mock the curiosities of art. Our voices, upon speaking or singing, were redoubled to an astonishing loudness; and upon the firing of a gun, the noise and reverberations were almost deafening. In the midst of this grand amphitheatre rose a concretion of about fifteen feet high, that, in some measure, resembled an altar; from which, taking the hint, we caused mass to be celebrated there. The beautiful columns that shot up round the altar, appeared like can-

dlesticks; and many other natural objects represented the customary ornaments of this rite.

"Below even this spacious grotto, there seemed another cavern; down which I ventured with my former mariner, and descended about fifty paces by means of a rope. I at last arrived at a small spot of level ground, where the bottom appeared different from that of the amphitheatre, being composed of soft clay, yielding to the pressure, and in which I thrust a stick to the depth of six feet. In this, however, as above, numbers of the most beautiful crystals were formed; one of which, particularly, resembled a table. Upon our egress from this amazing cavern, we perceived a Greek inscription upon a rock at the mouth, but so obliterated by time, that we could not read it distinctly. It seemed to import that one Antipater, in the time of Alexander, had come hither; but whether he penetrated into the depths of the cavern, he does not think fit to inform us."—This account of so beautiful and striking a scene, may serve to give us some idea of the subterraneous wonders of nature. GOLDSMITH.



## The Grace of God Manifested.



MEMOIR OF MRS. PENELOPE GOULDING COKE, BY HER HUSBAND,  
REV. THOMAS COKE, LL. D.

(Continued from page 474, Vol. 1.)

AFTER the death of her father, which took place in 1803, she found herself more at liberty than she had been for many years before. But as seclusion had been confirmed into a habit, it was with reluctance that she could be prevailed upon to leave her accustomed mode of life. Indeed, her constant confinement, and attendance on her afflicted parent, had given another shock to her delicate constitution: for it was during his illness that her first dropsical symptoms appeared; and though she recovered this attack, it was a return of this complaint which strengthened the force of her spasms, and thereby put a period to her valuable life. Being unwilling to be debarred from the means of grace, and yet, through bodily indisposition, unable to attend them, she introduced a class-meeting into her own house; and this continued till our marriage. "In this place," says one of her pious associates, "we have often been favoured with the spiritual presence of our Lord. The general experience of my dear sister Coke was, peace and assurance for

ever. She often had strong conflicts with the powers of darkness, and with her fallen nature ; and would frequently say that she thought her nature more awfully depraved than that of others. But a sense of this kept her humble at her dear Redeemer's feet. Perhaps her father would not have objected, had she proposed a class-meeting before ; but fearing it might not altogether meet his approbation, and knowing it would have pained his mind to have denied her, she thought it best to let the matter rest."

But while this amiable Christian, and her religious associates, enjoyed much of the life and power of experimental religion in their hearts, she was not willing that they should remain "like lamps in sepulchres, whose shine enlightens but themselves." Her zeal for the glory of God, and the salvation of souls, exerted its influence in every quarter. Frequently did she visit the poor in their own houses, to converse with them about their spiritual condition, and to urge them to attend on the preaching of the word. When they endeavoured to excuse themselves on the plea of family concerns, she has been known to say, more than once, "Then I will assist you that you may go," and has immediately put her hand to any pressing domestic duties which they had to perform, that they might be at liberty from their worldly concerns. And, when on these occasions she has had reason to suspect their real intentions, she has tarried at their houses till the time of worship, that she might ensure their going to the chapel by accompanying them thither. Among these was one person, whom, with much persuasion, she prevailed on to attend at the house of God. She went with her, and carried her cloak. This woman appeared to be much affected with the truths which she heard while there, and promised to go again. But, alas ! her resolutions were never carried into execution. She resolved, re-resolved, hesitated, delayed, till disease overtook her, and death conducted her spirit into eternity.

Sometimes her faithfulness in reproving what she knew to be wrong, exposed her to personal insult. Her father had always been exceedingly liberal in his donations to such objects as he thought deserving, and more especially to those who officiated in the Established Church. Among these was a clergyman, to whom, in a season of distress, he had administered relief. This gentleman calling on him on a future occasion to thank him for his bounty, was kindly received. As soon as a convenient opportunity offered, she took the liberty to admonish him, in private, on the impropriety of his spending so many hours at the card-table, a vicious habit which he had contracted, though, in other respects, he was possessed of many amiable qualifications. The clerical gentleman, instead of taking the admonition in the same spirit in which it was delivered, was exceedingly enraged,

and repaid her friendship with some very illiberal expressions. But, though thus rewarded at present, her faithfulness was not lost. A happy change took place in him afterwards, when brought on a bed of affliction. He then became a truly humbled and patient sufferer; and as a proof of his regret for his former haughtiness, he requested, on his dying bed, that he might be interred among the poor of his flock. This request was fulfilled, and his mortal remains now moulder among the ashes of the poor in the church-yard. Thus we perceive that she had cause of rejoicing respecting him at last, though he once treated her friendly reproof with contempt.

But these were not the only forms in which her zeal for the cause of God appeared. In every department, she was zealous of good works to the utmost of her power. While she was almost wholly confined to her father's house during his illness, she always distributed a number of pious tracts, which reached the habitations both of the gentry and peasantry in her neighbourhood. The same disposition continued, with unabating fervour, to her dying day. During our short pilgrimage together for six happy years, she distributed in the towns, in the country, along the roads, and among our country societies, myriads of these tracts. And sometimes on a second or third visit to these places, her soul has been refreshed with hearing of some good effects which had resulted from this silent method of preaching the gospel. The tracts which she thus distributed, were selected with care, and consisted chiefly of awakening sermons, and of the lives and experience of some eminent servants of God, whose examples were instructive, and whose ends were glorious.

But how great soever, her zeal for the cause of God, and her faithfulness in the discharge of her duty were, her benevolence and liberality shone with a still brighter lustre. When somewhat liberated from her confinement by her father's death, as well as prior to that time, it was her element to find out the abodes of wretchedness, and to supply the wants of those who suffered. Like the good Samaritan, she poured in the oil and wine of consolation, dressing and binding up the wounds of the afflicted, and assisting those who were unable to help themselves.\* Indeed it was her constant aim to render all about her happy; and when engaged on these errands of love, her whole soul seemed to be swallowed up in her benevolent designs.—Never, perhaps, did any one more literally fulfil that command of our Lord, “When thou makest a supper, call not thy friends,

\*The above observation must be taken in the most literal sense. From well authenticated facts, it is fully ascertained, that she cheerfully submitted to dress the most nauseous wounds of many of the female poor in her town, a trait in her character and conduct which speaks a thousand things of itself.

nor thy brethren, neither thy kinsmen, nor thy rich neighbours ; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind," Luke xiv. 12, 13. Having tasted of redeeming love, she totally laid aside all sumptuous entertainments, and, instead of these, frequently refreshed the poor under her hospitable roof. At these times her dignified benevolence, her warm affections, and sympathetic spirit, penetrated the hearts of those who partook of her bounty. Her whole soul appeared to be devoted to the cause of God, and to the poor of his flock. It was to these a double banquet ; which, through divine grace, at once replenished their wants, and cheered their hearts.

"Miss Smith," says one of her pious friends, (who had long been acquainted with her, and wrote to me a little account of her since her decease) "sympathized with the poor, and, on all occasions, was forward to relieve them ; so that in early life, the principal part of, if not all, her pocket-money, was appropriated to charitable purposes. When she found them in need of nourishing things, she invited them to come to her father's house, and gladly relieved them from his table and his cellar. When she has discovered that they have been destitute of necessary clothing, she has sometimes purchased garments for them, and, at other times, has been engaged, Dorcas like, in making, from her own apparel, such articles as she saw they wanted. And, many a time, her benevolent disposition has engaged the servants of the house in the same charitable employment." Thus, in a subordinate manner, like her Lord and Master, she did good to the bodies and souls of the helpless and needy : to their bodies by supplying their temporal wants ; and to their souls by giving advice, reproof, and instruction, and by distributing pious tracts among, and praying for them.

The various graces which conspire to form the Christian character, generally assemble together like the stars which unite to form a constellation. They appear indeed of different magnitudes, and in different persons put forth distinct degrees of splendour ; but all are visible to an attentive observer. Closely connected with the benevolence and liberality of the dear deceased, were her humility and condescension. Indeed, wherever genuine humility is wanting, benevolence, how splendid soever it may appear, wears but a suspicious aspect. But nothing in the case before us can afford room to render a single grace questionable. "She appeared," says one of her acquaintance, "to be clothed with humility, as she associated with the poor on all occasions, when she could make it convenient, and frequented the abodes of the most distressed, where they were covered with rags and filth ; such abodes as one

would scarcely conceive a person of her delicacy would deign to enter. Yet she repaired thither to administer relief, and would frequently stoop to perform the meanest offices. Oftentimes has she lighted their fires, when she has found them unable to do it themselves. Nothing was beneath her notice, when she thought it was in her power to render them any service.— Sometimes she has gone with a female friend to visit and converse with the sick who were confined in the workhouse. These she would advise and admonish; and after praying with them, would distribute such pamphlets as she thought might be useful.”

In the house of God, in conversing with her acquaintances, at home and abroad, she always sustained an uniformity of character. She did not profess herself to be as the servant of all, through a proud display of voluntary humility; but in the estimation of those who were the most intimately acquainted with her, the constant language of her actions was, “To me, who am less than the least of all saints, is this grace given.” “Not unto me, but to thy name, O God, be all the glory.” With her, all distinctions between what the world calls dignity and degradation, were lost in the superior consideration of doing good. Every action which tended to soften the miseries of human life, to promote the Redeemer’s cause, to snatch sinners as brands out of the burning, or to pour the balm of consolation into the wounded conscience, acquired in her estimation, a true dignity from this very consideration. These are genuine features of sterling Christian humility and condescension.

(To be continued.)

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## Miscellaneous.

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### ANECDOTE.

IN the year 1662, when Paris was afflicted with a long and severe famine, Monsieur de Sallo, returning from a summer evening’s walk, accompanied with only a page, was accosted by a man, who presented his pistol, and, in a manner far from hardened resolution, asked him for his money. M. de Sallo, observing that he came to the wrong person, and that he could obtain but little from him, added, “I have but three pistoles, which are not worth a scuffle, so much good may it do you with them; but, like a friend, let me tell you, you are going on in a very bad way.” The robber took them, and, without asking him for more, walked away with an air of dejection and terror.

The fellow was no sooner gone than M. de Sallo ordered his page to follow the robber, to observe where he went, and to bring him an account of all he should discover. The boy obeyed, pursued him through several obscure streets; and, at length, saw him enter a baker's shop, where he observed him change one of the pistoles, and buy a large brown loaf: with this salutary purchase the robber went a few doors further; and, entering an alley, ascended several pair of stairs. The boy crept up after him to the topmost story, where he saw him go into a room, which was no otherwise illuminated than by the friendly light of the moon; and, peeping through a crevice, he perceived the wretched man cast the loaf upon the floor, and, bursting into tears, cry out, "There, eat your fill, this is the dearest loaf I ever bought; I have robbed a gentleman of three pistoles; let us husband them well, and let me have no more teazings; for soon or late, these doings, must bring me to ruin." His wife having calmed the agony of his mind, took up the loaf, and, cutting it, gave four pieces to four poor starving children.

The page having thus performed his commission, returned home, and gave his master an account of all he had seen and heard. Sallo, who was much moved, (what *Christian* breast can be unmoved at distress like this!) commanded the boy to call him at five the next morning. He rose accordingly, and took his boy with him to shew the way; he inquired of his neighbours the character of a man who lived in such a garret, with a wife and four children; by whom he was informed that he was a very industrious man, a tender husband, and a quiet neighbour; that his occupation was that of a shoemaker, and that he was a neat workman; but was overburdened with a family, and struggled hard to live in such dear times. Satisfied with this account, M. de Sallo ascended to the shoemaker's lodging, and knocking at the door, it was opened by the unhappy man himself; who, knowing him at first sight to be the gentleman whom he had robbed, prostrated himself at his feet. M. de Sallo desired him to make no noise, assuring him that he had not the least intention to hurt him. "You have a good character (said he) among your neighbours, but you must expect your life will be cut short, if you are so wicked as to continue the freedoms you took with me. Hold your hand: here are thirty pistoles to buy leather; husband it well, and set your children a laudable example. To put you out of further temptations to commit such ruinous and fatal actions, I will encourage your industry. I hear you are a neat workman; you shall therefore now take measure of me and my lad for two pair of shoes each, and he shall call upon you for them.

The whole family seemed absorbed in joy; amazement and gratitude, in some measure, deprived them of speech. M. de

Sallo departed, greatly moved, and with a mind replete with satisfaction, at having saved a man from the commission of guilt, from an ignominious death, and perhaps from everlasting misery. Never was a day much better begun; the consciousness of having performed such an action, whenever it recurs to the mind, must be attended with pleasure: and that self-complacency which is more desirable than gold, will be ever the attendant on such truly Christian charity.

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THE HAPPY MAN'S PEDIGREE.

THE happy man was born in the City of Regeneration, in the Parish of Repentance unto life: he was educated at the school of obedience, and lives now in Perseverance: he works at the trade of Diligence, notwithstanding he has a large Estate in the County of Christian Contentment and many times does Jobs of Self-Denial. He wears the plain garment of Humility; and has a white robe to put on when he goes to Court. He often walks in the valley of Self-Abasement, and sometimes climbs the mountain of Spiritual Mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has Meat to eat which the World knows not of, and his drink is the Sincere Milk of the Word. Thus happy he lives and happy he dies. Happy is he who has Gospel Submission in his Will, due order in his affections, sound peace in his conscience, Sanctifying Grace in his soul: Real Divinity in his mind, true Humility in his Heart, the Redeemer's Yoke on his Neck, a vain World under his feet, and a Crown of Glory over his head. Happy is the lot of such an one: in order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily. Watch your heart, guide your senses, redeem your time, love Christ and long for Glory.

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SELF-KNOWLEDGE.

PONTANUS, a man celebrated among the early restorers of literature, thought *the study of our own hearts* of so much importance, that he thus recommended it from his tomb; for the following is a translation of his Latin epitaph:—

“I am PONTANUS, beloved by the powers of literature, admired by men of worth, and dignified by the monarchs of the world. Thou knowest now *who I am*, or more properly, *who I was*: for thee, stranger, I who am in darkness, cannot know thee; but I intreat thee TO KNOW THYSELF.”

## Religious and Missionary Intelligence.

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ACCOUNT OF THE LATE REVIVALS OF RELIGION IN THE PROVINCE  
OF UPPER-CANADA, IN A LETTER TO J. SOULE.

*Augusta, (U. C.) November 3, 1818.*

REV. AND DEAR SIR,

AGREEABLY to your request, I send you the following short account of several revivals of religion, which have recently taken place in the Province of Upper Canada. Time will not permit me to speak particularly of the decline of religion, occasioned by the confusions of the late unhappy war. Inconsiderable in number, for the length of territory, and scattered the length of six hundred miles, as the inhabitants of this province were,—the frequent movements of the army along this narrow line of settlements,—the sudden and repeated calls of the militia in cases of alarm, rendered it extremely difficult, at times, and especially in some of the circuits, to get many together for the purpose of religious instruction. Frequently none but women and children could attend the preaching. The preachers however, by remaining in their circuits, were enabled to preserve most of the societies; and when the warring tempest would for a season subside, not a few, here and there, were brought to God, as the fruit of their painful and unremitted exertions.

So soon as the peace took place, attention to the word became more general—the societies began to resume their former strength,—awakenings became more frequent, and the gospel was made more and more the power of God to salvation, till the more powerful and general reformation took place, of which the following are some particulars.

In the commencement of 1816, congregations were unusually large, and great seriousness and meltings portended better days. This year Augusta, and some other circuits, were favoured with considerable revivals, and additions to the societies.

In June 1817, while the Annual Conference was sitting at Elizabeth-town, many were brought under awakening, and ten persons found peace in believing. On Sabbath the meeting house was filled from eight o'clock in the morning till eight in the evening, during which time five sermons and a number of exhortations were delivered. Through the whole sitting of five days, the word was delivered with much freedom and power; and so great was the revival which followed, that it is believed more than one hundred persons were awakened at the Conference. Conversions now became frequent. The power of God was displayed at most of the meetings. The deist and the

drunkard, as well as the moralist and children of ten years, found one common place at the altar of penitence; and calling on the Lord for mercy, were made to rejoice with joy unspeakable. Whole families were made the subjects of saving grace; and not a few who had formerly declined, were reclaimed and restored to their first love. The numerous family of a pious widow are among the most favoured: five sons and four daughters are the happy subjects of grace; and the remainder, four in number, afford hope that they also will prove the power of the promise, "I will be a father to the fatherless."

The neighbouring towns now took the flame. From attending the preaching at the Conference, the people returned to their homes with great seriousness, and earnest prayer for the divine blessing. The revival was renewed with great power in the town of Augusta, and many, in a few weeks, were converted to God.

By the Minutes it will be perceived that the increase of members in the Augusta circuit, in the year ending July, 1818, was 317. At present, awakenings in this circuit are not so common; but the spirituality of the societies, is about the same. It is a favourable circumstance in this work, that the professors appear to be drinking deeply into the spirit of the gospel. The youth are making promising improvements, not only in grace, but also in useful information. They appear greatly to delight in reading the bible, which many always have about them. From their diligence in their studies, and the savor of piety manifest in their whole deportment, we are encouraged to hope that the Lord is preparing some for more extensive usefulness in the church. Several interesting circumstances in this revival might be related, but time will not permit. But I cannot forbear saying, that God has shewn great mercy to the aged; and not a few of the most reputable for morals, understanding and public usefulness, have become the humble and happy followers of Jesus. At a late quarterly-meeting in Augusta, the divine power was gloriously manifest, and among the hundreds from whose eyes the tears of gratitude and joy were falling, were eight persons above the age of sixty, who had obtained mercy during the late revivals; among these was a man of seventy-five. Another of seventy-two blessed God that all his children (seven in number) were converted. Of Roman Catholics there have been a few instances of conversion. At the same quarterly-meeting, an aged woman came to the altar weeping, and signified a wish to be received among the Lord's people. In the French she said, "I was yesterday at the meeting here, and while the minister was preaching, the Lord broke into my heart"—"his love came into my soul." She was conversed with more particularly afterwards, and the substance of

her communications was, that she "*had felt much burdened and troubled for her sins,*"—that she "*had long doubted whether the priest could give pardon,*" and that "*now she knew that none but Jesus could forgive her sins.*"

About the same time another considerable revival began in the fifth town, Hallowell circuit. It was at a prayer-meeting, when the divine power rested on the minds of those engaged in prayer, filling their hearts with peace, and inspiring their souls with great anxiety for the salvation of sinners. The Lord soon heard their fervent supplications, and a number were arrested by convicting power: and so powerfully did the Lord carry on his work, that in a few weeks about sixty persons were brought to a saving knowledge of Christ. In the rapid progress of this work, whole families, and almost whole neighbourhoods, were praying for mercy, or rejoicing in a sense of forgiving love.—The change has become great. In all the east part of the town there is scarcely a family where the voice of prayer and praise is not daily heard.

A great and glorious awakening has also been going on in the Bay Quinty circuit. It commenced in the town of Fredericksburg, on the 17th of August, 1817. Its first appearance was rather unexpected, and its extensive spread is no less extraordinary. More than three hundred\* have professed to experience the saving power of God, among whom are about sixty heads of families.

As to the instruments in this work, all glory is due to him who hath promised to "*pour out of his spirit in the latter days.*" For many years, however, the gospel had been preached, and religious meetings had been kept up by a persevering few, whose exertions had been great to arrest the progress of vice, and by whose christian union, and steady walk, the honour of Religion had been secured. For some time previous to the awakening, the young people of the neighbourhood had manifested less desire for public amusements, and had obtained liberty of Brother Cain to meet at his house for the purpose of learning to sing, after which they joined with the pious, in the solemnities of worship. At one of these meetings, a youth was present who had lately found peace, and who had come from a distant town to visit his relatives; and feeling, from the fullness of his first love, a great desire for the salvation of his acquaintances, he arose and addressed them on the subject of his late conversion,—the joy which he felt in the service of God and invited them to come to Christ, and "*taste for themselves that the Lord was gracious.*" The divine power seemed to rest on all present, and the youths especially were broken into con-

\* *Three Hundred.* The reason why the increase in this list does not appear in the Minutes, is, that Hallowell circuit has been formed from some societies of Bay Quinty and Smiths Creek circuits.

trition, and requested the prayers of the assembly. Their case was immediately carried to God in prayer, which continued several hours, during which time six young people were relieved from their sins, and made to rejoice in the love of the Redeemer. The news of this meeting brought great numbers together, till no house in the neighbourhood could hold the multitude; and retiring to the field they spent the day in preaching, and in praying for the distressed. Numbers were converted at every meeting. Like a devouring fire it spread through the neighbourhood; thence it travelled east,—thence north, through the German settlement, around the head of Hay-bay, and so on to the Nappanee River, sweeping in its irresistible course almost all the families in its way.

From Brother Cain's it also took a western direction, and spread the width of the peninsula of Adolphustown, leaving a blessing in most of the families as it passed along. At the November quarterly meeting, fervent prayer was offered up that the flame might reach that neighbourhood also. In a few days it reached the place, and great numbers were converted to God.—Many hundreds would assemble at prayer meeting, at which, there would sometimes ten or twelve be converted. From the fourth concession shore, boat loads would come to meeting, and many of them would return the happy converts of Jesus' love. By this means the revival obtained in the north part of the town, where there was a general concern, and great numbers of the youth, remember their Creator, and rejoice in their Redeemer. It is most delightful to hear the solemn praises of the happy converts, especially as they sail across the Bay, to and from the place of worship. In general this work has been the most powerful in times of the prayer-meetings, though in several instances conversions have taken place while persons have been alone in the field. Some who had always been careless about eternal things, were awakened by seeing the multitudes flocking to the place of worship. Others, while the master of the house would be conversing or praying in his family, would realize the divine power, and experience a saving change. On those occasions it would be truly affecting to witness the christian endearment, in which parents and children would embrace each other, praising God for his mercy, and rejoicing in its mighty comforts. In many instances the ardent prayers of parents have been answered. Some who embraced the gospel, when first introduced to this country by the Methodist preachers; have lived to realize the establishment of piety, not only in their children, but among their children's children. So true are the words of unerring inspiration, *The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto Children's children.*" Ps. ciii. 17.

It is now fourteen months since this revival began, during which time it has spread an extent of more than twelve miles. The lively state of the societies, and the great change of manners, as well as occasional conversions, afford us a persuasion that this reformation is not a transient one. In the neighbourhood where the revival commenced, several have been lately converted, among whom is a man of seventy.

A change in the order of society is peculiarly manifest in the settlement at the head of Hay-bay ; some of the inhabitants have been, not only indifferent to religion, but lovers of pleasure ;—Spending the Sabbath in rude companies ; and not a few were fond of strong drink, which sometimes led them into differences, and to blows : but how changed is the scene ! Having learned meekness and to forgive, misunderstandings have given place to harmony and love. The drunkard's song is changed into loud hosannahs, and blasphemies are turned to praise : Rude companies having become assemblies of saints, now spend their sabbaths in the worship of God, rejoicing in the comforts of the Holy Ghost. It is most animating indeed to witness their christian union and religious fervour ; they seem to hang upon the preacher's lips, as if feasting on every sentence ; and as the truths of the Gospel are brought to their believing view, they are received with tears of joy ;—sometimes responding with shouts of praise to God for the wonders of his grace.

Other revivals have taken place, but these are the most remarkable, at least in this District.

The Niagara circuit, in the Upper District, has been still more favoured. About four hundred have been converted in that circuit during the preceding year. But of the religious prosperity of that part of the country, I suppose you have accounts from Brother Ryan.

Our quarterly Meetings are attended by such multitudes that none of our houses can, at times, contain the people. We then have to stand at the door and preach to those without, and those within at the same time, or divide the congregations.

Among the youth there is a blessed appearance. To the amiable graces of meekness and love is added a thirst for useful knowledge. And the improvements which some are making promise much to the interests of religion, which afford encouragements the most animating to their parents and friends.

I would add, that not a few of those who have emigrated from Europe have experienced a gracious change, since their arrival in this Country. In a love feast, not long since, a man lately from Scotland, arose and spake feelingly of the things of God ; he added, “ My friends would have dissuaded me from coming to this Country, saying, the people in Canada do not set God before their eyes, but praised be his name, I find he is here.

Surely it is a worthy concern which the pious feel, that their friends, on leaving home, for a distant country, may settle where the fear of the Lord is among the people, and the ordinances of the gospel may be enjoyed. On this subject their minds might feel at rest, did they know that the doctrines, experience and duties of the Christian religion are enforced among different denominations, by about two hundred Protestant public teachers—that the gospel is preached by protestant ministers, in all the English settlements in Upper Canada, and that the Holy Spirit is poured out on the hearts of the people to the conversion of hundreds.

During the revivals the toil of the preachers has been excessive; but the Lord has more than recompensed our trials and labours; rising fourteen hundred having been added to our societies, in this Province, during the year past. The preachers, local and travelling, have all been laborious, and some of them beyond their strength. The Divine power is yet gloriously displayed. And on the hearts of our Preachers the Lord is bearing an increasing impression of the soul's immortal worth.

Affectionately,

Your Brother and fellow labourer

in the Gospel of Jesus Christ,

W. CASE.

*Extract from the Minutes of the Annual Conference of the Preachers in the Connexion established by the Rev. JOHN WESLEY, begun at LEEDS, July 27, 1818.*

## FOREIGN MISSIONS.

### I. EUROPE.

1 *Gibraltar*, Thomas Davies.

N. B. A successor shall be appointed by the Committee, on the arrival of whom at Gibraltar Brother Davies is to return.

2 *Brussels*, This station shall be occasionally visited by the preachers from France, and from the Norman Isles.

#### FRANCE.

3 *Bouville, Periere, and Conde*, Peter Le Sueur, Charles Cooke.

4 *Mer*, Armand de Kerpezdron.—5 *Cherburg*, Amice Oliver.

N. B. Brother William Toase is to be the General Superintendent of the French mission, under the direction of the Committee.

### II. ASIA.—William B. Fox; Chairman of the District.

#### CEYLON.

6 *Colombo*, William M. Harvard, (unless he go to Continental India, in which case a successor shall be appointed,) Benjamin Clough.

7 *Caltura*, William B. Fox.—8 *Galle*, John McKenny

9 *Matura and Belligam*, John Callaway, W. A. Lalman

10 *Negombo*, Robert Newstead.—11. *Jaffna*, Thomas H. Squance

12 *Point Pedro*, Robert Carver,

N. B. The single men of the Jaffna, and Point Pedro Stations, are to change quarterly under the direction of the Jaffna Superintendent. Five more Missionaries to be sent to the North of the Island.

13 *Trincomalee and Batticaloe*, George Erskine, Thomas Osborne

## CONTINENTAL INDIA.

- 14 *Madras*, James Lynch.—15 *Bombay*, John Horner.  
N. B. Two more to be sent to Continental India.  
16 *New South Wales*, Samuel Leigh, Walter Lawry.

## III. AFRICA.

- 17 *Sierra Leone*, Samuel Brown. Another to be sent.  
18 *Little Namacquas*, Barnabas Shaw, Edward Edwards; Jacob Links, Assistant Missionary to the Bushmen. Another to be sent.  
19 *Cape of Good Hope*, One to be sent.  
20 *Mauritius and Madagascar*, Two to be sent.

## IV. AMERICA.

WEST INDIES.—ANTIGUA DISTRICT.—*William Gillgrass, Chairman.*

- 21 *Antigua*, Samuel P. Woolley, William White, John Smedley, Joseph Chapman.  
22 *St. Christopher's*, William Gillgrass, Patrick French, Stephen Swinyard. Another to be sent.  
23 *St. Eustatius*, One to be sent.  
24 *Nevis*, John Dace. Another to be sent.  
25 *St. Bartholomews*, Daniel Hillier.—26 *Dominica*, One to be sent.  
27 *Tortola, and the Virgin Islands*, James Whitworth, George Jackson, John Colmar.  
28 *Anguilla*, One to be sent.  
THE ST. VINCENT'S DISTRICT.—*George Bellamy, Chairman.*  
29 *St. Vincent's*, George Bellamy, John Maddocks, David Jones. Another shall be sent.  
30 *Grenada*, William Shrewsbury, William Goy.  
31 *Trinidad*, Abraham Whitehouse, John Mortier.  
32 *Barbadoes*, Moses Rayner.—33 *Tobago*, Jonathan Raynar.  
34 *Demarara*, Matthew M. Thackray. Another to be sent.

THE JAMAICA DISTRICT. *George Johnstone, Chairman.*

- 35 *Kingston*, George Johnstone, James Horne.  
36 *Spanish Town*, James Underhill.  
37 *Morani Bay*, William Ratcliffe, John Hudson.  
38 *Grateful Hill*, One to be sent.  
39 *Falmouth and Montego Bay*, John Shipman, William Binning.

THE BAHAMA DISTRICT.—*William Wilson, Chairman.*

- 40 *New Providence*, Roger Moore. 41 *Eleuthera*, John Turtle.  
42 *Harbour Island*, William Wilson. Another shall be sent.  
43 *Abaco*, One to be sent.

BERMUDA.—*Edward Johnson, Chairman.*

- 44 *Bermuda*, William Sutcliffe.

## HAYTI.

- 45 *Port au Prince*, John Brown, sen. James Catts. Another to be sent.  
46 *Cape Henry*, Two to be sent.

THE CANADAS.—*Edward Johnson, Chairman.*

- 47 *Quebec*, John Hick,  
48 *Montreal*, Robert L. Lusher.—49 *Kingston*, Edward Johnson.  
50 *Fort Wellington*, Thomas Catterick, John De Putron. Another to be sent, if the Committee approve.  
51 *Melburne*, Richard Williams.  
52 *St. Armands*, Richard Pope. Another to be sent, if the Committee approve.  
53 *Bay of Quinte*, James Booth.—54 *York*, Henry Pope.

N. B. Brother J. Booth and Brother Edward Johnson to change occasionally.

NOVA SCOTIA, NEW-BRUNSWICK.—*William Bennett, Chairman.*

- 55 *Halifax*, James Dunbar, who shall change occasionally with Brother Robert Alder.  
56 *Liverpool*, William Croscomb,  
57 *Shelbourne*, James Knowlan; James Mann, supernumerary.

- 58 *Yarmouth*, Thomas Payne.—59 *St. Stephen's*, Duncan M'Coll.  
 60 *St. John's* Stephen Bamford, who shall change occasionally with Brother Birt.  
 61 *Fredericton* William Birt.—62 *Annapolis*, Sampson Eusby.  
 63 *Cumberland*, James Priestly.—64 *Ramshay*, George Miller.  
 65 *Horton and Windsor*, William Bennett, Robert Alder.  
 66 *Newport*, Adam Clarke Avar.  
 67 *Lunenburg, and Petit Riviere*, George Orth, German Missionary.  
 68 *St. David's*, One may be sent.

## PRINCE EDWARD'S ISLAND.

- 69 *Charlotte Town*, John Fishpool.—70 *Tryon and Bedoque*, John Strong.  
 71 *Murray Harbour*, One may be sent.

NEWFOUNDLAND.—*John Bell, Chairman.*

- 72 *St. John's* John Bell; George Cubit, supernumerary.  
 73 *Carbonear*, John Pickavant.  
 74 *Black Head and Western Bay*, John Walsh.  
 75 *Island Cove, Perlican and Hant's Harbour*, Thomas Hickson. Another to be sent.  
 76 *Port de Grave*, Ninian Barr.—77 *Harbour Grace*, James Hickson.  
 78 *Bonavista and Catolina*, Richard Knight.—79 *Trinity*, William Ellis.  
 80 *Grand Bank and Fortune Bay*, John Haigh.—81 *Burin*, John Lewis.

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 Poetry.
 

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## MISSIONARY HYMN.

*From the Rev. Mr. Kelly's Hymns.*

MY soul, with sacred joy survey  
 The glories of the latter day:  
 Its dawn already seems begun,  
 And promises a future Sun!

The friends of truth assembled stand  
 (A chosen consecrated band):  
 The standard of the cross display,  
 And cry aloud, 'behold the way!'

'Behold the way to Zion's hill,  
 'Where Isra'ls God delights to dwell:  
 'He fixes there his lofty throne,  
 'And calls the sacred place his own.'

'Behold the way,' ye heralds cry;  
 Spare not, but lift your voices high:  
 Convey the sound from shore to shore,  
 And bid the captive sigh no more!

Swift on the wings of heav'nly zeal  
 They fly, nor seem their toils to feel,  
 But faithful to their Master's will,  
 Their sacred embassy fulfil.

The North 'gives up; the South no more  
 'Keeps back' her consecrated store;  
 From East to West the message runs,  
 And either India yields her sons!

Auspicious dawn! thy rising ray  
 With joy I view, and hail the day!  
 Thou Sun arise, supremely bright,  
 And fill the world with purest light!

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 THE MYSTERY OF A FUTURE  
 STATE NO ARGUMENT  
 AGAINST IT.
 

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STILL seems it strange, that thou shouldst live  
 for ever?

Is it less strange that thou shouldst live at all?  
 This is a miracle; and that no more.  
 Who gave beginning, can exclude an end;  
 Deny thou art, then, doubt if thou shalt be.  
 A miracle, what miracles inolos'd,  
 Is man! and starts his faith at what is strange?  
 What less than wonders from the wonderful?  
 What less than miracles from God can flow?  
 Admit a God,—that mystery supreme!  
 That cause uncaus'd! all other wonders cease;  
 Nothing is marvellous for him to do:  
 Deny him—all is mystery besides.  
 We nothing know, but what is marvellous:  
 Yet what is marvellous, we can't believe.  
 So weak our reason, and so great our God,  
 What most surprises in the sacred page,  
 Or full as strange, or stranger, must be true.  
 Faith is not reason's labour, but repose.